

۱۰۱ مدنی پھول

101 MADANĪ PEARLS

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This booklet was written by Shaykh-e-Ṭarīqat Amīr-e-Aḥl-e-Sunnat, founder of Da'wat-e-Islāmī Ḥaḍrat 'Allāmah Maulānā Muḥammad Ilyās 'Aṭṭār Qādirī Razavī دامت برکاتہم العالیہ in Urdu. The translation Majlis has translated this booklet into English. If you find any mistakes in the translation or composing, please contact the translation Majlis on the following address and gain reward.

RENDERED INTO ENGLISH BY:

Translation Majlis (Da'wat-e-Islāmī)

'Ālamī Madanī Markaz, Faizān-e-Madīnaḥ, Maḥallaḥ Saudagrān, Old Sabzī Mandī, Bāb-ul-Madīnaḥ, Karachi, Pakistan.

Contact #: +92-21-34921389 to 91

translation@dawateislami.net

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TRANSLATORS' NOTES

Assalāmu'alaikum dear readers, *Da'wat-e-Islāmī's Majlis-e-Tarājim*, a department responsible for reproducing *Shaykh-e-Tarīqat Amīr-e-Aḥl-e-Sunnat*, founder of *Da'wat-e-Islāmī Ḥadrat 'Allāmah Maulānā Muḥammad Ilyās 'Aṭṭār Qādirī Razavī's* دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ works into various languages of the world, is pleased to present this renowned work '101 Madanī Phûl' in English as '101 Madanī Pearls.'

For the ease of the reader and in an effort to reconcile the pronunciation of Arabic letters into Latin, we have provided a transliteration chart to correctly represent those words. This chart can be found in the subsequent section.

In our translation, we have tried to maintain the originality of the literature by using Islamic terms as is, and to an extent together with their translations in square brackets. A complete list of these Islamic terms and their translation is also provided in the Glossary A. *Da'wat-e-Islāmī* also has its own terminology. We have retained some of those words, while translated and integrated others into the text. Terms used in the Madanī Environment of *Da'wat-e-Islāmī* are provided in Glossary B. Many Arabic phrases have also been used; the meaning of which are specified in Glossary C. Often you will see some English words followed by a word in square brackets; those are the Arabic/Urdu words that we have retained from the original text to maintain the originality as at times no English words can be found that are equivalent in meaning to their Arabic and Urdu counterparts.

For the citations of the various sources, we have used the APA citation style, though we have suppressed the name of the author and have used the title of the book instead. The “pp.” and “p.” in the citation stands for the page number, “vol.” is volume. The Bibliography at the end of the page is in Chicago style as the APA suppresses the full names to just initials.

One unique feature of this booklet is that the author uses many different titles for the Prophet ﷺ to highlight many of his qualities and his high status. We have tried doing the same by incorporating their English translations in the text. For a non-exhaustive list of the titles in English and their Urdu, counterparts please refer to Glossary D.

We have completed this translation by the Grace of Allāh Almighty ﷻ, by the favour of His Beloved Prophet ﷺ and the spiritual support of our great *Shaykh*, founder of *Da'wat-e-Islāmī*, *Shaykh Muḥammad Ilyās 'Aṭṭār Qādirī* رَحْمَةُ اللهِ عَلَيْهِ. If you find any shortcomings in this work, it is a manifestation of our own deficiencies and does not reflect on the author of the original work.

TRANSLITERATION CHART

ء	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ہ / ھ / ۛ	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Zẓ	اَ	A/a
ح	Ḥ/ḥ	ع	ع	اُ	U/u
خ	Kh/kh	غ	Gh/gh	اِ	I/i
د	D/d	ف	F/f	وِ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	یِ	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	اَہ	Ā/ā
ر	R/r	گ	G/g		

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

101 MADANĪ PEARLS

VIRTUE OF RECITING DURŪD

The Venerable, Compassionate and the Embodiment of *Nūr*, the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, “On the Day of Judgment, there will be no shade except the shade of the Throne of Allāh عَزَّوَجَلَّ. Three [categories of] people will be in the shade of the Throne.” Upon hearing this He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was asked, “*Yā Rasūl-Allāh* صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, who will they be?” The Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “The one who relieves my follower from his predicament; the reviver of my Sunnah; and the one who extensively reads *Durūd* upon me.” (*Albadūrus-Sāfirah Fil-Umūr-il-Ākhiraḥ*, pp. 131, Ḥadīṣ. 366)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The Master of the Sons of Adam, the Mercy for Both Worlds, the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “Whosoever loves my Sunnah, loves me, and whosoever loves me, will be with me in paradise.” (*Mishkāṭ-ul-Maṣābīḥ*, pp. 55, vol. 1, Ḥadīṣ. 175)

Sīnā tayrī Sunnat kā Madīnah banay āqā صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Jannat may paṛausī mujhay tum apnā banānā

Oh Master صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, *for your Sunnah, May my heart
become an abode*

In your proximity in Paradise Grant me a palatial home

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Now, here are some Madanī Pearls pertaining to a variety of subject matters that we deal with daily. Some of the pearls mentioned will be according to the Sunnah [Prophetic way] whereas others will be etiquettes and manners based on the advice of the Saints and Sages رَضِيَ اللهُ عَنْهُمْ. No act can be declared as the Sunnah of the Prophet unless it is known for sure as a Sunnah.

GREETING MUSLIMS: 11 MADANĪ PEARLS

1. It is *Sunnah* to say *Salām* when meeting a Muslim.
2. Here is a summary of a clause on page 102, volume 16 of *Bahār-e-Sharī'at* published by *Maktaba-tul-Madīnah*: “One should say *Salām* with the intention that the wealth, reputation and dignity of this person is under my protection and I consider it *Harām* [unlawful] to infringe these rights.” (*Bahār-e-Sharī'at*, p. 102 Vol. 16)
3. It is *Šawāb* to say *Salām* to Muslims at every meeting, even if one is frequently leaving and entering a room.
4. It is *Sunnah* to be the first in saying *Salām*.

5. The one to say *Salām* first, is closer to Allāh عَزَّوَجَلَّ.
6. Our Beloved Rasūl of Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The one to say *Salām* first is free from pride. (*Shu’abul Īmān*, p. 433 vol. 6)
7. Ninety mercies descend upon the one who says *Salām* first and ten mercies descend upon the one who replies. (*Kīmīyā-e-Sa’ādat*)
8. One receives 10 good deeds for saying اَلسَّلَامُ عَلَيْكُمْ, 20 good deeds if وَرَحْمَةُ اللهِ is further added, 30 if وَبَرَكَاتُهُ is also added. Some people add جَنَّتِ الْمَقَامُ and دُوزَخِ الْحَرَامِ, but this is incorrect. Some people add other words according to their whims, regarding which, *Imām of Aḥl-us-Sunnah, Mujaddid of the Ummah, Reviver of the Sunnah, Destroyer of Bid’ah, Scholar of Sacred Law, Guide of Spirituality, Fountain of Blessing, ‘Allāmah, Maulānā, Al-Ḥāj, Al-Ḥāfiẓ, Al-Qārī, Ash-Shāh, Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ* writes in his Classical Work of *Fiqh, Fatāwā Razaviyyah*:

One should at least say the words اَلسَّلَامُ عَلَيْكُمْ; it is better to add وَرَحْمَةُ اللهِ and it would be best to add وَبَرَكَاتُهُ, but nothing more.

The one replying must say at least the same words however, it is better to add the aforementioned words. For example, if one is greeted with اَلسَّلَامُ عَلَيْكُمْ then one should reply with وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللهِ. If he is greeted with اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ, then one should

reply *وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ*. If one is greeted with *وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ*, then one should reply with the same words nothing more. (*Fatāwā Razaviyyah (Jadīd)*, p. 409 vol. 22)

9. The one replying can receive 30 good deeds as well by saying *وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ* in return.
10. It is *Wājib* [obligatory] to reply with *Salām* immediately in a voice audible to the one who greeted you with *Salām*.
11. Learn the correct pronunciation of the *Salām*. First, I will say it then you repeat after me *(أَس-سَلَامُ-مُ-عَلَى-كُم)*, now I will say the reply and you repeat it after me, *وَعَلَيْكُمْ السَّلَامُ (وَع-لَيْكُم-مُس-سَلَام)*.

To learn various *Sunnahs* [Prophetic ways], buy and read the books *Bahār-e Shari'at* Vol. 16 comprising of 312 pages and *Sunnatayn aur Ādāb* comprising of 120 pages, both published by *Maktaba-tul-Madīnah*. One of the best ways to learn *Sunnahs* [Prophetic ways] is to travel in the *Madanī Qāfilah* [Outreach travels] of *Da'wat-e-Islāmī* with the Devotees of the Beloved Prophet.

*To learn the Sunnah, Travel in the Qāfilah
To seek Mercy, Travel in the Qāfilah
Pains will ease, Travel in the Qāfilah
Blessings you will reap, Travel in the Qāfilah*

Dear Islamic Brothers, let me tell you the virtue of the *Sunnah* [Prophetic ways] along with some etiquettes as I conclude my *Bayān*.

The Embodiment of Nūr, The Mercy for the Universe, the Noble Prophet ﷺ has said, “Whosoever loved my Sunnah, loved me, and whosoever loved me will be with me in paradise.” (*Mishkāt-ul-Maṣābīḥ*, pp. 55, vol. 1, Ḥadīṣ. 175)

Sīnā tayrī Sunnat kā Madīnah banay āqā ﷺ

Jannat may paṛausī mujhāy tum apnā banānā

*Oh Master ﷺ, for your Sunnah, May my heart
become an abode*

In your proximity in Paradise Grant me a palatial home

ﷺ

ﷺ

HAND SHAKING: 14 MADANĪ PEARLS

1. It is Sunnah to shake with both of the hands when meeting someone, while saying *Salām*.
2. Say *Salām* upon leaving as well. You may also shake hands if you like.
3. It is the saying of our Beloved Prophet ﷺ, “When two Muslims shake hands upon meeting and ask each other how they are, Allāh عزوجل descends a hundred mercies upon them of which ninety mercies are for the one who met more graciously and asked how the other was in a more pleasant manner.” (*Mu’jam-ul- Awsaṭ*, p. 380 vol. 5 Ḥadīṣ 7672)
4. When two friends meet, shake hands, and recite *Durūd* [salutations] upon the Beloved Prophet ﷺ,

their past and future sins are forgiven before they separate.

(*Shu'abul Īmān*, pp. 451, vol. 6, Ḥadīṣ. 8944)

5. While shaking hands; if possible, read the following Du'ā as well after reading Durūd:

يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ

May Allāh عَزَّوَجَلَّ forgive us and you.

6. The Du'ā that two Muslims make while shaking hands will *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* be accepted and both will be forgiven before they part their hands *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. (*Musnad Imām Aḥmad*, pp. 286, vol. 4, Ḥadīṣ. 12454)
7. Shaking hands removes hatred and animosity.
8. The Highly Glorified Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “A Muslim brother who shakes hands with another Muslim brother and there is no hatred in their heart against each other, Allāh عَزَّوَجَلَّ will forgive their past sins before they release their hands and whosoever looks at his brother with affection and does not have hatred for him in his heart, then both will be forgiven before he looks away.” (*Kanz-ul-'Ummāl*, pp. 57, vol. 9)
9. You can shake hands every time you meet.
10. It is not *Sunnah* for both to just shake with one hand. The *Sunnah* is to shake with both hands.
11. Some just barely touch their tips of the fingers; this is not the *Sunnah* either.

12. It is *Makrūh* (disapproved) to kiss one's own hand after shaking the hands. Those who are in the habit of kissing their palms after shaking hands should discontinue this practice. (*Baḥār-e-Sharī'at*, p. 115 vol. 16)
13. If one is sexually aroused while shaking hands with an *Amrad* (attractive young boy) then it is impermissible to shake hands. Even just looking at the boy is a sin, if one feels lust. (*Durr-e-Mukhtār*, p. 98 vol. 2)
14. The *Sunnah* of shaking hands is that both the palms should touch each other; nothing should be in between, like a handkerchief. (*Baḥār-e-Sharī'at*, p. 98 vol. 16)

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صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic Brothers, let me tell you the virtue of the *Sunnah* [Prophetic ways] along with some etiquettes as I conclude my *Bayān*.

The Embodiment of Nūr, The Mercy for the Universe, the Noble Prophet ﷺ has said, “Whosoever loved my *Sunnah* [way], loved me, and whosoever loved me will be with me in paradise.” (*Mishkāṭ-ul-Maṣābīḥ*, pp. 55, vol. 1, Ḥadīṣ. 175)

Sīnā tayrī Sunnat kā Madīnāḥ banay āqā ﷺ

Jannat may paṛausī mujhay tum apnā banānā

*Oh Master ﷺ, for your Sunnah, May my heart
become an abode*

In your proximity in Paradise Grant me a palatial home

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

TALKING: 12 MADANĪ PEARLS

1. Make conversation smilingly and politely.
2. With the intention of pleasing the Muslims, talk respectfully with the elders and kindly with the youngsters.
إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, in addition to earning reward, you will hold a respectful status before them.
3. Conversing loudly as if you are shouting, as frank friends do with each other these days, is not a *Sunnah*.
4. With good intentions, make it your habit to talk politely even with a new-born baby. Your manners will improve and the child will also learn manners.
5. During conversation, one should not do anything disgusting such as touching the private parts, removing dirt from the body with fingers, touching the nose or putting fingers

into the ears and the nose or repeatedly spitting. People are disgusted by such acts.

6. Calmly keep listening as long as the other person is speaking. Interrupting someone's conversation is not a Sunnah.
7. Do not laugh while talking. The Holy Prophet ﷺ never laughed.
8. Excessive talking and frequent laughing affect one's prestige.
9. The Prophet of Mankind, the Source of Peace for Our Heart and Mind, the Most Generous and Kind Prophet ﷺ said, "When you see someone blessed with disinterest in the world and (the attribute of) less-speaking, adopt his nearness and company, as *Hikmah* (wisdom) is given to him." (*Sunan Ibn-e-Mājah*, pp. 422, vol. 4, Ḥadīṣ. 4101)
10. A blessed Ḥadīṣ says, "The one staying silent got salvation." (*Jāmi' Tirmidhī*, pp. 225, vol. 4, Ḥadīṣ 2509)

Mirā-tul-Manājih states: *Hujja-tul-Islam Sayyidunā Imām Muḥammad bin Muḥammad Ghazālī* رحمه الله عليه states, "There are four kinds of conversations: (1) completely harmful, (2) completely beneficial, (3) either beneficial or harmful, (4) neither harmful nor beneficial. It is necessary to abstain from the completely harmful; do speak if conversation is completely beneficial. If conversation falls in third category then be cautious. It is however, better to abstain from it; one should not waste time in this type of

conversation. It is difficult to differentiate between the four types, so being quite is better.” (*Na’īmī, Mirā-tul Manājīh, p. 464 vol. 6*)

11. There should be a proper purpose of conversation. Always talk to people according to their level of wisdom and psyche.
12. Avoid foul and indecent talking. Refrain from swearing. Remember! Swearing at a Muslim without Shar’i permission is absolutely Ḥarām, and Heaven is Ḥarām on the one doing indecent talking. (*Kitāb-uṣ-Ṣamt, pp. 204, vol. 7, Ḥadīṣ. 325*)

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Sīnā tayrī Sunnat kā Madīnah banay āqā ﷺ

Jannat may paṛausī mujḥay tum apnā banānā

*Oh Master ﷺ, for your Sunnaḥ, May my heart
become an abode*

In your proximity in Paradise Grant me a palatial home

SNEEZING: 17 MADANĪ PEARLS

1. Noble Prophet ﷺ has stated, “Allāḥ عَزَّوَجَلَّ likes the sneeze and does not like the yawn.” (*Ṣaḥīḥ Bukhārī*, pp. 163, vol. 4, Ḥadīṣ. 6226)
2. The Holy Prophet ﷺ has said, “When one sneezes and says اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, the angels say رَبِّ الْعَالَمِينَ *Rab-ul-‘Ālamīn* [Lord of the Universe] and if he [also] says, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ the angels say May Allāḥ عَزَّوَجَلَّ have mercy upon you.” (*Mu’jam Kabīr*, pp. 358, vol. 11, Ḥadīṣ. 12284)
3. Lower your head as you sneeze and sneeze in a soft tone as it is foolish to sneeze loudly. (*Rad-dul-Muḥtār*, pp. 308, vol. 11, Ḥadīṣ. 12284)
4. One should say اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ after sneezing. It is better to say اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ or اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ (It is stated in *Khazāin-ul-‘Irfān* on pg. 3 with reference to *Ṭaḥṭāwī* that it

is a *Muakkadah* [emphasized] *Sunnah* to praise [*Hamd* of] Allāh عَزَّوَجَلَّ at the time of sneezing).

5. It is *Wājib* for the listener to say يَرْحَمُكَ اللهُ immediately in an audible voice so that the one who sneezed can hear. (*Bahār-e-Sharī'at*, p. 119 vol. 16)
6. Upon hearing يَرْحَمُكَ اللهُ, the person who sneezed should say يَغْفِرُ اللهُ لَنَاوَلَكُمْ (May Allāh عَزَّوَجَلَّ forgive us and you) or say يَهْدِيْكُمْ اللهُ وَيُصْلِحْ بِاَلْكُم (May Allāh عَزَّوَجَلَّ guide you and rectify your state). (*Fatāwā 'Ālamgīrī*, p. 326 vol. 5)
7. Whosoever says اَلْحَمْدُ لِلّٰهِ عَلَى كُلِّ حَال after sneezing and rubs his tongue over all his teeth, اِنْ شَاءَ اللهُ عَزَّوَجَلَّ, he will be safe from the various dental diseases. (*Mirā-tul Manājīh*, p. 396 vol. 6)
8. The Valiant, Companion Sayyidunā 'Ali رَضِيَ اللهُ عَنْهُ said, 'Whosoever says اَلْحَمْدُ لِلّٰهِ عَلَى كُلِّ حَال upon sneezing, his ears and jaw will never hurt.' (*Mirqā-tul Mafātiḥ*, pp. 499, vol. 8, *Ḥadīṣ*. 4539)
9. The one sneezing should praise Allāh عَزَّوَجَلَّ (i.e. say the اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ) audibly so that it can be heard and answered. (*Rad-dul-Muhtār*, p. 684 vol. 9)
10. The reply [i.e. يَرْحَمُكَ اللهُ] is *Wājib* [necessary] on the first sneeze, if the one sneezing says اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ on the second sneeze as well, it is not *Wājib* to reply rather it is *Mustaḥab* [desirable]. (*Fatāwā 'Ālamgīrī*, p. 326 vol. 5)

11. The reply is *Wājib* only when the one sneezing says *اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ*; if he does not say *اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ*, there is no reply. (*Bahār-e-Sharī'at*, p. 120 vol. 16)
12. You should not reply if one sneezes during the *Khuṭbah* [the Arabic sermon of *Jumu'ah* or *Eid*. (*Fatāwā Qādī Khān*, pp. 377, vol. 2)
13. If there are many Islamic brothers present and only a few replied to the *Ḥamd* then this is sufficient enough for all, however, it is better for everyone to reply. (*Rad-dul-Muḥtār*, pp. 684, vol. 9)
14. If one sneezes on the other side of the wall and says *اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ* then the one hearing it should reply. (*Rad-dul-Muḥtār*, pp. 684, vol. 9)
15. If one sneezes, in *Ṣalāh* [prayer], he should remain silent; and if one did say the *Ḥamd*, the *Ṣalāh* will remain valid. If the *Ḥamd* was not said in the *Ṣalāh*, it should be said after the completion of the prayer. (*Fatāwā 'Ālamgīrī*, pp. 98, vol. 1)
16. If you are offering *Ṣalāh*, mean while someone sneezes and you said *يَرْحَمُكَ اللّٰهُ* with an intention to reply to his/her sneezing, your *Ṣalāh* would become invalid. (*Fatāwā 'Ālamgīrī*, pp. 98, vol. 1)
17. If a non-Muslim said *اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ* upon sneezing, one should reply *يَهْدِيْكَ اللّٰهُ* (May Allāh *عَزَّوَجَلَّ* guide you). (*Rad-dul-Muḥtār*, pp. 684, vol. 9)

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صَلُّوا عَلَى الْحَبِيبِ صَلَّيَ اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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Jannat may paṛausī mujḥay tum apnā banānā*

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In your proximity in Paradise Grant me a palatial home*

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CLIPPING NAILS: 09 MADANĪ PEARLS

1. It is *Mustahab* [preferred] to clip nails on Friday. However, one should not wait for Friday if the nails have grown long. (*Durr-e-Mukhtār*, pp. 668, vol. 9) The Sage of *Fiqh*, *Shaykh Muftī* Amjad ‘Alī A’zamī رَحْمَةُ اللهِ عَلَيْهِ said, “It is narrated that whosoever clips his/her nails on Friday, Allāh عَزَّوَجَلَّ will protect him from calamities till the next Friday and for three days thereafter, that is, for 10 days. In one narration, it is said that whosoever clips their nails on Friday, [for him] mercy will come and his sins will go [i.e., be forgiven].” (*Rad-dul-Muhtār*, pp. 220, vol. 16, Ḥadīṣ. 226)
2. The following is the summary of the prescribed method of cutting nails narrated (in the books): begin with the index finger of the right hand and work your way towards the right towards the pinkie (smallest finger). Now, beginning with the pinkie (small finger) of the left hand and work your way towards the thumb. In the end, clip the nail of the right thumb. (*Durr-e-Mukhtār*, pp. 193, vol. 1)
3. There is no prescribed order of clipping the toe nails. It would be better to start from the smallest toe on the right foot and cut in order, including the thumb, then cut in order on the left foot beginning with the thumb. (*Durr-e-Mukhtār*, pp. 193, vol. 1)
4. It is *Makrūh* [disliked] to clip the nails in the state of *Janābat*, that is, when *Ghusl* [the Purification Bath] has become obligatory on one. (*Fatāwā ‘Ālamgīrī*, pp. 308, vol. 5)

5. It is *Makrūh* [disliked] to clip nails with one's teeth; there is a fear of being inflicted with leprosy in doing so. (*Fatāwā 'Ālamgīrī*, pp. 308, vol. 5)
6. Bury the nails after clipping them; they can also be thrown away. (*Fatāwā 'Ālamgīrī*, pp. 308, vol. 5)
7. It is *Makrūh* [disliked] to throw the nails in toilet or shower as this causes illnesses. (*Fatāwā 'Ālamgīrī*, pp. 308, vol. 5)
8. Do not clip nails on Wednesday as this can cause leprosy, however, if 39 days have passed since the nails have been clipped and Wednesday happens to be the 40th day, then it is *Wājib* [obligatory] to clip the nails as it is *Makrūh Taḥrīmī* [unlawful] to wait for more than forty (40) days.
9. Long nails are a seat for satan i.e. satan sits on the long nails. (*Ithāf-us-Sādat-liz-zubaydī*, pp. 653, vol. 2)

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Sīnā tayrī Sunnat kā Madīnah banay āqā ﷺ

Jannat may paṛausī mujhay tum apnā banānā

*Oh Master ﷺ, for your Sunnah, May my heart
become an abode*

In your proximity in Paradise Grant me a palatial home

WEARING SHOES: 7 MADANĪ PEARLS

1. Saying of the Prophet ﷺ, “Wear shoes amply for it is as if one is on a ride (that is, he does not tire much) as long as he is wearing shoes.” (*Ṣaḥīḥ Muslim*, pp. 1161, Ḥadīṣ. 2096)
2. Clean out the shoes before wearing them so that any insects or stones are removed.
3. First put on the right shoe then the left. When taking them off, take off the left one first then the right. The Prophet ﷺ has said, “When anyone of you wears shoes, he should start with the right; and when taking them off, he should start with the left so that the right foot is first when putting them on and last when taking them off.” (*Ṣaḥīḥ Bukhārī*, pp. 60, vol. 4, Ḥadīṣ. 5855)

Nuzḥa-tul-Qārī states when entering the Masjid, enter with the right foot and when leaving, leave with the left foot which may seem to make it difficult to follow the aforementioned *Ḥadīṣ*. Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ explains the solution to this predicament, “When you enter the Masjid, take off the left shoe and put your left foot on top of it then take off the right shoe and enter the Masjid. When you leave the Masjid, take the left foot out the door and put it on the top of your shoe, then take out the right foot and put on your right shoe and then the left shoe.”

4. Men should wear men’s shoes and women should wear women’s shoes.
5. Someone told Sayyidatunā ‘Āishah رَضِيَ اللهُ عَنْهَا that there is a woman who wears men’s shoes. She replied that the Prophet of Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has cursed the woman who tries to be like a man. (*Sunan Abī Dāwūd*, pp. 84, vol. 4, *Ḥadīṣ*. 4099) The Sage of *Fiqh*, the Great Jurist, Muftī Amjad ‘Alī A’zamī رَحْمَةُ اللهِ عَلَيْهِ has stated “Women should not wear men’s shoes. Furthermore, all those things which differentiate the two genders are not allowed for the opposite, whether it is the action or appearance. Neither men should adopt feminine styles nor women should adopt masculine styles.” (*Baḥār-e-Sharī’at*, pp. 60, vol. 16)
6. When you sit down take off the shoes as this gives comfort to the feet.

7. One of the causes of destitution is to leave the shoe lying upside down when found like that. It is written in *Daulat-e-bay-Zavāl* [Imperishable Wealth] that, “If the shoe remains upside down all night, satan comes and sits on it as that is his throne”. If you see a used shoe upside down, put it upright.

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Jannat may paṛausī mujhay tum apnā banānā

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ENTERING AND LEAVING HOME: 12 MADANĪ PEARLS

1. When leaving the home read this *Du'ā*

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

**Allāh عَزَّوَجَلَّ in the name of, I have put my trust in Allāh عَزَّوَجَلَّ,
there is no power or might except from him.**

(Sunan Abī Dāwūd, pp. 42, vol. 4, Ḥadīṣ. 5095)

Allāh-Willing إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, by the blessings of this *du'ā*, you will be on the right path, safe from calamities, and Allāh's عَزَّوَجَلَّ help will accompany you.

2. The *Du'ā* of entering the home is:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوَاجِعِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللَّهِ وَلَجْنَا وَبِسْمِ اللَّهِ

خَرَجْنَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا

O Allāh عَزَّوَجَلَّ, I ask the goodness of coming and leaving, we enter (the home) with the name of Allāh عَزَّوَجَلَّ and leave the

home with the name of Allāh عَزَّوَجَلَّ and we put our trust in Allāh عَزَّوَجَلَّ, Our Rab عَزَّوَجَلَّ.

(Sunan Abī Dāwūd, pp. 42, vol. 4, Ḥadīṣ. 5096)

After this *Du'ā*, say *Salām* to your household, then present your *Salām* to the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, now read *Sura-tul-Ikhlās*. إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ, there will be blessing in your sustenance and the house will be protected from disputes.

3. Say *Salām* to the *Maḥārim* and *Maḥārimāt*. (e.g. your mother, father, brother, sisters, children and wife etc.)
4. One who enters the home without saying the name of Allāh عَزَّوَجَلَّ, for example without saying بِسْمِ اللهِ, satan also enters along with him.
5. If you enter a house where no one is present (even in your own home) then say:

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ

Salām be upon us and the righteous servants of Allāh عَزَّوَجَلَّ.

The angels will reply to this *Salām*. (*Durr-e-Mukhtār*, p. 682 vol. 9)

Or say the following:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ

O' Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Salām be upon you.

Since the sacred and blessed soul of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is present in the Muslims' homes. (*Bahār-e-Sharī'at*, p. 96 vol. 16)

6. When you want to enter someone's home say 'السلام عليكم' may I come in?
7. If permission to enter is not granted, return happily without any ill feelings, perhaps the inhabitants refused due to some predicament.
8. When someone knocks at your door it is *Sunnah* to ask as to who it is. The person knocking should say his name, example *Muhammad Ilyās*. It is not *Sunnah* to say *Madīnah!* 'it's me', 'open the door', etc. without expounding on your identity.
9. Stand to a side after saying your name, so that your eyes do not gaze inside as soon as the door is opened.
10. It is not allowed to peek inside someone's home. Sometimes other homes can be seen from above, like from the balcony, etc. Therefore, one must be cautious while looking out from the balcony that his eyes do not gaze inside others' homes.
11. Do not unnecessarily criticize the arrangements in someone's home as this could be hurtful to them.
12. Upon leaving, make *Du'ā* for the members of the household, thank them, say *Salām*, and try to give them a *Sunnah-Inspiring* Booklet (published by *Maktaba-tul-Madīnah*, the publishing department of *Da'wat-e-Islāmī*).

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PUTTING ON THE KOHL: 4 MADANĪ PEARLS

1. In *Sunan Ibn-e-Mājāḥ*, there is a narration that, “The best kohl (*Surmah*) among all is *Iṣmīd* as it strengthens the eyesight and grows the eyelashes.” (*Sunan Ibn-e-Mājāḥ*, p. 115 vol. 4)

2. Kohl made from other stones can also be used. It is, however, *Makrūh* (disliked) for a man to use black kohl with the intention of makeup but if that is not the intention, it is not *Makrūh*. (*Fatāwā ‘Ālamgīrī*, p. 359 vol. 5)
3. It is *Sunnah* to use antimony before sleeping. (*Mirā-tul Manājīh*, p. 180 vol. 6)
4. Here is the summary of the three narrated methods of using kohl.
 - (a) Apply thrice to each eye (put the applicator in the kohl container each time for a new application).
 - (b) Apply thrice in the right eye and twice in the left.
 - (c) Apply twice to each eye and on the last application take the applicator and put it in the container then use that same applicator to equally put it in both eyes.
(*Shu’abul Īmān*, pp. 218-219 vol. 5)

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Jannat may paṛausī mujhay tum apnā banānā

Oh Master صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, *for your Sunnah, May my heart*
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صَلُّوا عَلَى الْحَبِيبِ

WAKING-UP AND SLEEPING: 15 MADANĪ PEARLS

1. Make and clean the bed so that any insects, etc. are removed.
2. Read this *Du'ā* before sleeping:

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيِي

O' Allāh عَزَّوَجَلَّ, I die and live by your name (sleep and wake up)

(*Ṣaḥīḥ Bukhārī*, pp. 194, vol. 4, Ḥadīṣ. 6365)

3. Do not sleep after 'Aṣr as there is a fear of losing the intellect. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said,

“Whoever sleeps after ‘Aṣr and loses his intellect, should blame himself.” (*Musnad Abī Ya’lā*, pp. 678, vol. 4, Ḥadīṣ. 4897)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

4. It is *Mustaḥab* [preferable] to rest for a while in the afternoon. (*Fatāwā ‘Ālamgīrī*, p. 376 vol. 5) The Sage of Fiqh, the Guiding Light of Spirituality Amjad ‘Ali A’zamī رَحْمَةُ اللهِ عَلَيْهِ says, ‘It is probably for those who remain awake at night offering Ṣalāh, doing *Ẓikr* of Allāh عَزَّوَجَلَّ or going through religious books so that they could recoup their energy as a result of staying awake at night. (*Bahār-e-Sharī‘at*, p. 79 vol. 16)
5. It is *Makrūh* [disliked] to sleep in the beginning of the day or between *Maghrib* and ‘*Ishā*. (*Fatāwā ‘Ālamgīrī*, p. 376 vol. 5)
6. It is *Mustaḥab* [Preferable], that one sleep in the state of purity.
7. Sleep on the right side first with the right hand under the right cheek for a while, and then sleep on the left side facing *Qiblaḥ*. (*Fatāwā ‘Ālamgīrī*, p. 376 vol. 5)
8. Remember the grave as you go to sleep, as in the grave we will be alone and there will be no one but our deeds.
9. Read اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, or and سُبْحَانَ اللهِ عَزَّوَجَلَّ, لَا إِلَهَ إِلَّا اللهُ until you fall asleep since a person will rise in the same state that he slept in and will be raised in the same state on the Day of Judgment that he died on. (*Fatāwā ‘Ālamgīrī*, p. 376 vol. 5)

10. Read this *Du'ā* upon waking up:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

All praise is to Allāh عَزَّوَجَلَّ who gave us life after death and to Him we will return.

(*Ṣaḥīḥ Bukhārī*, pp. 196, vol. 4, Ḥadīṣ. 6325)

11. Make a firm intention upon waking up that you will adopt *taqwā* [piety] and will not bother others. (*Fatāwā 'Ālamgīrī*, p. 376 vol. 5)
12. When boys and girls turn ten years old, they should sleep separately. Even a boy of this age should not sleep with the boys of same age or with men. (*Durr-e-Mukhtār*, p. 629 vol. 9)
13. When the husband and wife sleep on the same bed, they should not have a child ten or older sleep with them. The rulings for men would apply for boy when he becomes mature enough to feel lust. (*Durr-e-Mukhtār*, p. 630 vol. 9)
14. Use *Miswāk* upon waking up.
15. Offer *Taḥajjud* after waking up in the night as it is virtuous to do so. The Compassionate Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, “The best prayer after the *Farḍ*, the five obligatory prayers, is *Taḥajjud*.” (*Ṣaḥīḥ Muslim*, p. 591 Ḥadīṣ 1163)

To learn various *Sunnaḥs* [Prophetic ways], buy and read the books *Baḥār-e-Sharī'at* Vol. 16 comprising of 312 pages and *Sunnatayn aur Ādāb* comprising of 120 pages, both published by *Maktaba-tul-Madinah*. One of the best ways to learn the

Sunnah [Prophetic ways] is to travel in the *Madanī Qāfilah* [Outreach travels] of *Da'wat-e-Islāmī* with the Devotees of the Beloved Prophet.

*To learn the Sunnah, Travel in the Qāfilah
To seek Mercy, Travel in the Qāfilah
Pains will ease, Travel in the Qāfilah
Blessings you will reap, Travel in the Qāfilah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic Brothers, let me tell you the virtue of the *Sunnah* [Prophetic ways] along with some etiquettes as I conclude my speech. The Embodiment of Nūr, The Mercy for the Universe, the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, “Whosoever loved my *Sunnah* [way], loved me, and whosoever loved me will be with me in paradise.” (*Mishkāt-ul-Maṣābīh*, pp. 55, vol. 1, Ḥadīṣ. 175)

صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
Sīnā tayrī Sunnat kā Madīnah banay āqā
Jannat may paṛausī mujhay tum apnā banānā

*Oh Master صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, for your Sunnah, May my heart
become an abode
In your proximity in Paradise Grant me a palatial home*

SOME REQUESTS TO THE MUBALLIGHĪN AND MUBALLIGHĀT

Read some of the *Sunnahs* of the Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the conclusion of your *Sunnah*-inspiring speech if possible. Before reading these, begin with paragraph 1 and in the end read paragraph 2. The sisters should not read the part about the *Qāfilah* in paragraph 2.

1. Dear Islamic brothers, let me tell you the virtues of the *Sunnah* [Prophetic ways] along with some etiquettes as I conclude my speech.

The Embodiment of Nūr, The Mercy for the Universe صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, “Whosoever loved my *Sunnah* [way], loved me, and whosoever loved me will be with me in paradise.” (*‘Abdullah Khatīb, Mishkāṭ-ul-Maṣābīḥ, p. 55 vol. 1 Ḥadīṣ 170*)

The Madanī Pearls being mentioned will consist of practices that are *Sunnah* as well as etiquettes and manners based on the advice and practices of the Saints and Sages رَحِمَهُمُ اللهُ تَعَالَى. It should be known that an action can only be called a *Sunnah* when one is certain of it.

2. To learn the many *Sunnah* [Prophetic ways], buy and read the books *Bahār-e-Sharī‘at* Vol. 16 comprising of 312 pages and *Sunnatayn aur Ādāb* comprising of 120 pages, both published by *Maktaba-tul-Madinah*. One of the best ways to learn the *Sunnah* [Prophetic ways] is to travel in the *Madanī Qāfilah* [Outreach travels] of *Da‘wat-e-Islāmī* with the Devotees of the Beloved Prophet.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

A: Islamic Terms

<i>Azān</i>	Call for Prayers
<i>Du'ā</i>	Supplication
<i>Durūd and Salām</i>	Blessing and Salutation on the Prophet ﷺ
<i>Durūd</i>	Blessings on the Prophet ﷺ
<i>Farḍ</i>	Obligation
<i>Ghusl</i>	Complete Ablution
<i>Ḥadiṣ</i>	Prophetic Narration
<i>Ḥalāl</i>	Lawful
<i>Ḥarām</i>	Strictly Forbidden
<i>Jāiz</i>	Allowed
<i>Jamā'at</i>	Congregational Ṣalāh
<i>Makrūh Taḥrīmī</i>	Close to being forbidden
<i>Makrūh Tanzīhī</i>	Reprehensible
<i>Murīd</i>	Disciple
<i>Na'at</i>	Poetry Complementing the Prophet ﷺ
<i>Nafḥ</i>	Supererogatory
<i>Nā Jāiz</i>	Not Allowed
<i>Rak'at</i>	Cycles
<i>Sajdah</i>	Prostration
<i>Ṣalāh</i>	Prayer
<i>Sayyidunā</i>	Our Leader
<i>Taḥajjud</i>	Supererogatory Night Vigil Prayer
<i>Takbīr-e-ūlā</i>	First Rak'at
<i>Wājib</i>	Compulsory
<i>Wuḍū</i>	Ablution

B: Da'wat-e-Islāmī's Terms

<i>'Āshiqān-e-Rasūl</i>	Devotees of the Prophet
<i>Dars</i>	Reading Passages aloud to a group of individuals
<i>Fikr-e-Madīnaḥ</i>	Self Reflection
<i>Ijtimā'</i>	Congregation
<i>Infirādī Koshish</i>	Individual efforts to inspire someone towards righteousness
<i>Jāmi'a-tul-Madīnaḥ</i>	An Institution for Scholarly Islamic theology
<i>Madanī In'āmāt</i>	Self Analysis Questionnaire
<i>Madanī Māḥaul</i>	Righteous Madanī Environment
<i>Madanī Qāfilaḥ</i>	Madanī Caravans for preaching and learning
<i>Madrasa-tul-Madīnaḥ for Adults</i>	Qurānic Recitation class for adults
<i>Muballigh</i>	Preacher
<i>Naykī kī Da'wat</i>	Call to Righteousness
<i>Sadā-e-Madīnaḥ</i>	Waking other up for Fajr
<i>Madanī Phūl</i>	Madanī Pearls
<i>Madanī Muḥākaraḥ</i>	Question and Answer Session

C: Arabic Phrases

عَزَّوَجَلَّ	Mentioned after the name or title of Allāh عَزَّوَجَلَّ and is translated as "Exalted is He."
صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم	Mentioned after the name or title of Prophet Muḥammad صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and is translated as "Allāh's عَزَّوَجَلَّ Bless him and Grant him peace."
عَلَيْهِ الصَّلٰوةُ وَالسَّلَام	Mentioned after the Names of Prophets عَلَيْهِمُ السَّلَام and is translated as "Allāh's عَزَّوَجَلَّ Blessing and Peace Upon him."
رَضِيَ اللّٰهُ عَنْهُ	Mentioned after the name of a Companion of Prophet Muḥammad صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and is translated as "Allāh عَزَّوَجَلَّ be pleased with him."
رَضِيَ اللّٰهُ عَنْهَا	Same meaning as above except that is used for females.
رَحْمَةُ اللّٰهِ عَلَيْهِ	Mentioned after the name of a pious Muslim and is translated as "Allāh's عَزَّوَجَلَّ Mercy be upon him."
رَحْمَةُ اللّٰهِ عَلَيْهَا	Same meaning as above except that is used for females.
دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ	May their blessings continue.

D: Titles for the Prophet ﷺ

<i>Do Ālam kay Mālik aur Mukhtār</i> ﷺ	Authority and Master of both worlds ﷺ
<i>Allāh kay Maḥbūb, Maḥbūb-e-Dāwar</i> ﷺ	Beloved of Allāh ﷺ
<i>Rāḥat-e-Qalb-o-Sīnaḥ</i> ﷺ	Comforter of the hearts ﷺ
<i>Raūf aur Raḥīm</i> ﷺ	Compassionate / Beneficent Prophet ﷺ
<i>Nūr-e-Mujassam, Sarāpā Nūr, Huḍūr-e-Pur Nūr</i> ﷺ	Embodiment of Nūr ﷺ
<i>Khalq kay Raḥbar</i> ﷺ	Guide for Allāh's creation ﷺ
<i>Āqā-e-Nāmdār</i> ﷺ	Highly celebrated Prophet ﷺ
<i>Rasūl-e-Muḥtasham</i> ﷺ	His Eminence ﷺ
<i>Munazzaḥun 'anil 'uyūb</i> ﷺ	Immaculate Prophet ﷺ
<i>Shāfi'-e-Maḥshar, Shāfi'-e-Yaumun Nushūr</i> ﷺ	Intercessor on the day of Judgment ﷺ
<i>Dānā-e-Ghuḥyūb</i> ﷺ	Knower of the unseen ﷺ
<i>Nabī-e-Ākhir-uz-Zamān</i> ﷺ	Last Prophet ﷺ
<i>Sarkār-e-Madīna-e-Munawwarah</i> ﷺ	Master of Madīna-tul-Munawwarah ﷺ
<i>Nabī-e-Karīm</i> ﷺ	Merciful Prophet ﷺ
<i>Makkī Madanī Sarkār</i> ﷺ	Master of Makkah and Madīnah ﷺ

<i>Sarkār-e-Makka-tul-Mukarramah</i> ﷺ	Master of Makka-tul-Mukarramah ﷺ
<i>Raḥmat-e-Ālamīyān</i> ﷺ	Mercy for the both the Worlds ﷺ
<i>Raḥmat-e- Ālam</i> ﷺ	Mercy for the Universe ﷺ
<i>Huḍūr-e-Akram</i> ﷺ	Munificent Prophet ﷺ
<i>Rasūl-e-Pāk</i> ﷺ	Pristine Prophet ﷺ
<i>Sarkār-e-Nāmdār</i> ﷺ	Renowned Prophet ﷺ
<i>Qarār-e-Qalb-o-Sīnah</i> ﷺ	Soothe ﷺ
<i>Madīnay kay Tājdār</i> ﷺ	Sovereign of Madīnah ﷺ
<i>Sarwar-e-Ẓishān</i> ﷺ	Splendid / Dignified Prophet ﷺ
<i>Rasūl-e-Aẓīm</i> ﷺ	Sublime Prophet ﷺ
<i>Sulṭān-e-Do Jahān, Do Ālam kay Sulṭān</i> ﷺ	Sultan of Both Worlds ﷺ
<i>Nabiyaun kay Sulṭān</i> ﷺ	Sultan of the Prophets ﷺ
<i>Sarkār-e-Madīnah</i> ﷺ	The Noble Prophet of Madīnah ﷺ
<i>Ṣāhib-e-Laulāk</i> ﷺ	The Raison D'être of Creation ﷺ
<i>Sayyāḥ-e-Aflāk</i> ﷺ	Traverser of the Heavens ﷺ

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